Animadversions on the Apology

OF THE

Clamorous Squire

AGAINST THE

Duke of Buckinghams SECONDS,

As *Men of No Conscience.*

The Introduction.

IT is a Judgment upon some Men, not only to mistake, but to refuse to be informed; as it is the worst of Natures to be afraid that other men should be in the Right.

All *Dissenters* must be in the Wrong, *whether they hear us*: And they must not mean any thing that is Good, by good Words, *whether they do us no*. Though it were that they should say, they would not have the Government or National Church destroy'd, and only pray for a little room to exercise their own way quietly, and that they will pray for, and pay Tribute chearfully to their Auspicious *Cæsar*.

And why all this Unkindness and Injustice, but for fear such men of Wrath and Interest should want a pretence to destroy them? Which in my opinion shews them ill Sons of the Church, that *unwillingly* believe well of another, and had rather they were in the *Wrong* than in the *Right*.

For in all the late Pamphlets against *Liberty of Conscience*, there's not one word of winning one poor *Dissenter* to the Church, no more than of Toleration

Tolerating them out of the Church. But how peaceable soever he be, he is cast out for a Vessel of Wrath, good for nothing but to be *Hang'd* here, and *Damn'd* hereafter.

It is a Melancholly Prospect for him, but not without Instruction, and some Hope. For Extreams do the Authors of them no good: And these *Flashes* may be but a Lightning before Death, I mean, of *Severity*.

It is always darkest before Day: *Ease* and *Liberty of Conscience*, for all this, may yet dawn under the Government of our Brave King.

And who would not hope a little longer, that has stay'd all this while? Will other Princes give better Terms in their Countries, or keep them better? Let's then be Patient and Humble, and pray God to mollifie the Hearts, even of them that hate us. *Vincit qui patitur.* And so I come to the severe *Gentleman* against the *DUKE of BUCKINGHAM* and his *SECONDS*, for *Men of No Conscience*; in which we shall have a measure of his, of his own giving, and that will show it to be none of the best.

HE begins, page 3. with the *Loyalty* of the *House of Commons*; and the reason of his Judgment, to wit, *If we consider, Who has chosen them, and Who are chosen.* Now, no body doubts their *Loyalty*, without this lucky Reason given by the *Squire*, *of Who chose them, and Who are chosen.* The case is plain, and needed not his officious Note upon the House, for Spectacles to the People.

But if it be so, *The Dissenters Insolence is insufferable in their Pleas for Liberty of Conscience.* Which I take to be a Reflection upon that great Assembly; it prejudges their Wisdom and Goodness. What knows he which way Reason of State may incline their Judgment, or what Motives may induce their Debates and Resolves. Is it *Insolence*, and that insufferable too, for men so humble, pray, they may have leave to say their Prayers in another way than that which is common?

If any Man has done ill, he must the Principle suffer, and the Party pay the Reckoning, especially if neither be in the Fault? Here's a *Loyal Parliament*, *Ergo*, *A Million of People must be Rag'd*. A fine *Christian*, and as good a *States-man*. I hope, there's a *Preference* of one, without *Destruction* of the rest, and *Rebuke* without *Ruin*. The Dissenter may live, though the Church-man only be *preferr'd*. And only let him be *preferr'd*, for that's rather may not be *confounded*.

He says, Pag. 3, 4. *Liberty of Conscience has imbroyl'd three Nations in Blood, and yet the Pretence of it allow'd is not to one number, as* Presbyterians, Independents, &c. *Nor did they to King Charles the First, the*

Our

Church of England, or Roman Catholicks. He might have added the *Quakers* too, that suffer'd more Cruelties than any other Party, under them.

But I pray, how does this shake the Reasonableness of *Liberty of Conscience?* For, *First*, that was not any part of the stated Quarrel between the King and Parliament. *Secondly*, If they that made the War, *disown'd* it, and *deny'd* it, how were they Patrons of it? Or how did that Principle come to lay three Kingdoms in Blood? It seems then that *Liberty of Conscience* must pay the Reckoning of the Men that are against it; or that because those Men were against it (and therein doubtless did very ill) therefore the *Church of England* would do ill to give it. Make this good, and he shall be my Oracle.

But why? for fear they should be undone by giving it, because they were undone that did not give it. Mighty well argued! This Gentleman bids for the first Doctor next Act at *Oxford*.

You would not give it to me, that you won'd not, and therefore why should I give it to you? No such matter; Truly I don't intend it. This is pretty *Logick!* 'tis Demonstration, backward. But *Passion*, though it rules Women, it should not Rule in the Church. Wise and Good Men, consider the Right and Prudence of a thing, to which private Passions are made submit.

Pag. 5. But the *Protestant Dissenters deserve no Liberty, because in* Seventy Two *they were for Liberty with the* Papists, *in* Eighty *without them, and now in* Eighty Five *it is not only lawful, but necessary that the* Roman Catholicks *have their Liberty too.*

Granting this to be so, what's that to *Liberty of Conscience?* It only shows the *Partiality* of the Men, and perhaps that would have been granted him for a word's asking. This proves nothing against the Principle, though the *Squire* upon this so fiercely concludes, *all the Villanies in the World against Liberty of Conscience.* But when he has done all he can, they were not *Dissenters*, under Correction, that in *Eighty* prosecuted the *Roman Catholicks*, and refused them *Liberty*, but *Church of England-men*, and such of them too, as would not allow it to some *Protestant Dissenters*, for fear that *Papists* should hide themselves amongst them, and that they therefore must swallow the most severe *Tests* that could be fram'd to show themselves not Friends to that Communion. And to tell truth, and I beseech the *Gentleman*, not to take it amiss that I say, the *Dissenters* were invited to the share they had in opposition to *Popery*, by Church-men, ay, they were for a *Comprehension*, to make the Church stand broader, the better to receive the Assaults of *Rome* without hazard. And had the *Dissenter* been more modest to his Mistress, and not so malepert and

officious, he had doubtless been upon better Terms with her now. However, her Anger must not endure forever, nor destroy her Servant for being too busie or eager in the Service she call'd him to.

Well, *But the* Duke *of* Buckingham's Seconds *are Men of no Conscience because they charge the Exclusion upon the Members of the Church of* England, This is so bitterly resented, that we are told, *That an honest* Turk *would have scorn'd so base a Practice, within five years after the Fact, and in a Case wherein the whole Nation knows the contrary.*

If Exclusion, or no Exclusion, be to determine the true from the false *Church of England Men*, as pag. 7. the Proposition will be doubly false; For there are men that were not for Exclusion, that were not Members of the *Church of England*, and there are Members of the *Church of England*, that were for the Exclusion. And to this charge in the *Reply* and the *Defence*, he gives no Answer, but Anger, which for a Man to avoid, when the Question lies upon it, & that grounded upon matter of Fact, shows his fear of Success, and that, the weakness of his Cause. But since the *Dissenters* by whole-sale are to bear the blame, I do affirm the *Excluders* were *Conformists*, and are yet *Communicants of your Church*, and the greatest part of them upon Education and constant Practice too. And that this is Truth, and no Slander, read the List, and 'tis a demonstration. Nay, I challenge the *Gentleman* to name *six* Persons of all the *Excluders*, that dissent from the established Church.

Nor is this of yesterday; for if we look back, we shall see the most celebrated Bishops of our Church *barring* the Succession in the Law of the 13th and 27th of *Q. Eliz.* and when that Queen pleaded Conscience in not assenting to a Law to put our King's great Grand Mother, *Mary* Queen of *Scots* to Death, the same Reverend Bishops undertook to remove the Scruple; yet nothing but, *Away with these Disloyal Dissenters.*

See Sir Sim. Dew. pag. 140, & 207.

Own them then ingenuously, that they are Members of your own Church, and that their Defection began within your selves, and that, for all your Invectives, and turning them over now to the *Dissenters*, because your are ashamed of them, they are in communion with you still, and daily *Conformists* to the Worship, and as such, are admitted to the accustomed *Rites* and *Priviledges* of your Church. Page 7. *To charge all Addresses, and the* Oxford *Parliament to the account of Dissenters, is not wise, any more than true, for it is to give the greater Numbers to the dissenting party, since it is plain, how unequal they were that fell in with that excluding humor in the Kingdom.*

But this is not all he has said, to prevent the *Legislative* Goodness to *Dissenters.* They must not have Liberty, *lest it be charged upon the Government.*

Government as a design to bring in Popery and Arbitrary Power.

I remember a Story of *Harry Martin*, that when *Cromwell* came to dissolve the Rump, to justifie his Action, among other things, he accused some of their Members of an *evil Life*, saying, *Here sits a Drunkard, and there* (pointing to him) *sits an Whore-master*; *Harry Martin* sitting between two sober grave men, jogg'd them, saying, *Which of you two does he mean?* The *Dissenters* must be blam'd of those that are Guilty. 'Tis hard to suffer for Faults, and be chid of them that did them.

No, 'twas the Gentlemen of that Communion that impeach'd the Prerogative, in the Declaration of *Indulgence*, and set the *Political capacity of the King in opposition to his National*, and to make their business more popular, bestow'd that Comment upon it, of *a design in the Court to let in* Popery *and Arbitrary Government.*

Upon the whole matter, 'tis not unworthy of some thought, that this way of making *Whigs* and *Fanaticks* of all, that in every Point come not up to a Hair, though otherwise Men of *Virtue*, *Piety*, *Wisdom*, and perfectly Church-men, may prove of ill Consequence: for it narrows, where it is *Wisdom* to enlarge, and greatens, where *Prudence* enclines to lessen, I mean the Credit of Number.

This makes me the more admire one Expression, *viz.* pag. 8. *That the Members of the* Church of England *have turn'd over to the* Dissenters *all the Excluders, and lay'd the Bill of Exclusion at their Doors, and wash'd her Hands of them, as* Pilot *did of our Saviours Blood*, Where, besides the false Politicks of making so many thousand *Dissenters* in two Lines, and that without all hope of Recovery, he unhappily makes the Church of *England* men *cowardly Pilot*, and the Excluders to answer the place of our blessed Saviour. A pretty Allusion to credit the Church, and disgrace Excluders.

This is not the happiest part of his *Apology*.

But I would have hoped that a man who shows not to want a share of Wit and Expression, should be so disingenious as from the Author of the Defensive Sheet, saying, " Take off the thing that Pinches, and see then " whether the *Church men* or the *Fanaticks* and *Catholicks* will be most " governable. To infer, *Persecute the Church men, bestow the Bishopricks and Church Revennes amongst the* Catholicks *and* Phanaticks, *and see which will be the best qualifi'd, and most dutiful Subjects. A rare Expedient.*

May I not better say, a rare Consequence? as if easing *Dissenters*, and not wringing their Backs, were stripping the *Church*, and cloathing *Dissenters* in Velvit, then which, nothing less was thought of. This Incharity and Injustice ruin all. Such men cannot hope to escape the Judgment of God, that are so Injurious in their Judgment to men.

But he is angry with his Grace, the D. of *Buckingham* for leading the Dance, and if a Dance it must be, it is an old Country one, at which he has been excellent of long time, and who would not Dance to such a Fidler? But how *Transubstantiation* comes to be beholding to the Duke, whose Conclusion excludes it utterly, of which a Boy of seven Years old is judge, let the *Gentleman* consider once more.

However, his Grace may happen to ask this *Gentleman* once in his Life, if he be the man that charges him with leading the Dance to men of *no Honour, no Conscience, no Honesty*, and that advocates a Cause of so much *Treason* and *Impiety*, as is laid to the charge of Liberty of Conscience.

To the *Dissenters* Objection, Pag. 10. he says, in their Name, *That all the ill things they have done, is because there are Laws made against them, and that they would be quiet, if they might have their Liberty*; and tells us, *That their ill and disloyal Practices in Queen* Elizabeth's *time, drew the first Law upon them, and that was the 35th of the Queen.* But that is no Answer to the Objection, for they were made dangerous, as Conventicles are now, by suspition and prevention, not that they did any ill thing deserving that Severity; but Church Refractoriness, Bishop *Whitgift* was pleased to translate into Sedition: The old way, *Indeed, my Lord, they are Enemies to* Cæsar, *and Exalters of another King, one* JESUS. So that 'tis begging the Question, to ground this Law on the seditious Practices of the *Dissenters*; and we are to learn when any of our Time had a toleration to abuse, or when any such thing was in beeing, to charge our Political or Ecclesiastical Calamities upon. I only pray to be informed, I say, *when, where* and *how?* For I am intirely of his mind, pag. 10. *That wise Men will try as few Conclusions in Government* (if settled) *as is possible; and yet when only one Conclusion is left to be tryed, and that so necessarily prayed and prest, methinks 'tis not unwise to make the Experiment, when Mercy, Goodness and Charity are on that side.*

But alas! the Author of this *Apology* is not contented to fasten upon an occasion given, and improve it with all the aggravation of an unkind Nature, but turns *Fortune-teller*, and reads us a Lecture by the flying of his *Jack-daw*, of our own insides & future Devices: A down-right Divination and Enthusiasm, as if he had been on an Errand to *Delphos*. Hear him, pag. 11. *That we were all thunder-struck, dreaded a Prince we had offended, and that had so much diligence and courage to repay us, and therefore turned* Trimers, *went to Church, took the Sacrament, gave up the Game, set up for Loyal: And that in this Melancholly frame, it was his Grace found us when he publisht his Essay, and that no meaner Person durst do it, though enough follow him.*

Now the first part of the Story is false, and the last silly and fancy as well

well or true. I see *Dissenters* Vertues (as few as they are) must be their Vices for a need: Their *quietness* is from the *stroke of Guilt*, and their *Conformity* only *Hypocrisie for Safety*: They have a fine time of it, and are mightily oblig'd to this *Gentleman's* Goodness and Justice, much good may it do um. But the *Duke* out of measure is made brave in a bad Cause, a *Catiline* at least, or if you will, a *Corah*, that is leading them back to *Egypt* again: A mighty Charge; and but that it is not true, 'twere an Impeachable business; and because it is not, let this Gentleman take heed of a *Scandalum Magnatum*.

But this cry for Liberty here, is to break out with *Argile's* Plot in *Scotland*. This is shrewdly hit. Politick every bit of it. I thought *Argile's Presbyterians* and Liberty had not agreed so well together: I have heard such Folks hold as ill an Opinion of it, as this *Gentleman*, for his Ears.

But besides all this, he tells us, *Our time is short, we must in pure dispair do Feats; and what are they but to maul and disgrace the Church Party at any rate?* But if they will give us as good Quarter as they have received from the three or four *Pamphlets* for Liberty, I dare make the Bargain, that the *Dissenters* shall look no farther after Bishopricks, nor Church Livings, and I would to God it might rest there.

What a stir is here that men *pray to be quiet*? Oh! but we know you won't be quiet, and therefore you shan't be quiet: There is nothing so idle, as being very cunning, and making every thing a Plot. So *Tacitus* makes *Tiberius* to have a deep one, *in going to the House of Office*: To be sure it was a necessary one.

His Conclusion is hard upon us that advocates the Cause of tender Consciences, saying, *We are men of no Honour, no Conscience, nor Honesty*, but leaves the proofs to be understood.

Certainly he cannot have too much of those good Qualities, that advocates *Tertullus* like, against tender Consciences, and to give him his due, he is sensible of it; for he presently acknowledges *his sharpness*, but excuses it with the baseness of those that *dare affirm the Excluders were Church of England Men*. But for all that, it falls out to be true, and nothing but *Truth* pinches any Body.

He concludes in defence of the *Church of England's* Severity, and says, *Tell me how Christ can be Head of opposite Bodies?* But what then? must you persecute where your Head forbids it? Though he is not Head of opposite Bodies, he does not destroy the Bodies of which he is not Head. But what does this Man think of an opposite Head and Body, the Head of one Mind, and the Body of another? An Head and no Member. *Riddle me, Riddle me, what's this?*

He bids us, *Consider this following place of Scripture, and bless the World with a Comment*, Rev. 11. 20.

Notwith-

Notwithstanding I have a few things against thee, because thou sufferest (or tolerateſt) *that Woman* Jezabel, *which calleth her ſelf a Prophetess,* (a godly Woman) *to teach and ſeduce my Servants to commit Fornication, and to eat things ſacrificed to Idols.* Now ſays he, *I would fain know how long Toleration has been a Chriſtian Virtue,* Rev. 11.

By this, never truſt me, one would think him a Divine, every Inch of him, that can ſo cleaverly take *Not Tolerating* IN *Communion,* for *Not Tolerating* OUT *of Communion.*

But is this the *Diſſenters* caſe? Have they askt for the Churches, or do they uſurp the Pulpits? or *out* of your Communion either, do they teach the uſe of *Fornication,* and *Idolatrous* Food? What ſtuff is this for a man of ſome Wit and Words? Beſides, *Jezabel* was a *Perſecutor,* and believed a *Whore,* which, with all the manners I have, I would fain know to whoſe Church it is the moſt part of our *Engliſh Jezabels* go?

For his Query, *How long Toleration has been a Chriſtian Virtue?* 'Tis plain, ever ſince Chriſt came, *That bid the Tares ſhould grow with the Wheat till the Harveſt,* which his own bleſſed Comment ſays, *Is the end of the World,* where I ſhould be glad to meet this Gentleman, upon my Word. Till then, I would fain have him and his Friends let us alone, and then do their worſt.

Luke 9 54, 55, 56. *They ſaid, Lord, wilt thou that we command that Fire come down from Heaven, and conſume them, even as* Elias *did? But Jeſus turned about, and rebuked them, and ſaid, Ye know not what Spirit ye are of: For the Son of Man is not come to deſtroy mens Lives, but to ſave them.*

An Expoſition upon which, becauſe the Queſtion is perfectly in the Text, is humbly begg'd,

Of his to Command

With Liberty *of* Conſcience.

FINIS.